The
UNITARIAN MONTHLY

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John Milton, Unitarian.

"Milton declared himself an anti-Trinitarian and strenuously asserted the strict and proper unity of God."—DR. W. E. CHANNING.

JOHN MILTON (1608-74) England's great poet, wrote: "The Israelites under the law and the prophets always understood that God is numerically One, that beside Him there is no other, much less any equal .... Proceeding to the New Testament we find its testimony is no less clear ... inasmuch as it testifies that the Father of our Lord Jesus Christ is that One God." "For my own part, I adhere to the Holy Scripture alone; I follow no other heresy or sect. If therefore, the Father be the God of Christ, and the same be our God and if there be none other God but one, there can be no God besides the Father.

M.5.

Notes and News.

Mr. Thomas Hamer, J.P., has been 50 years treasurer of the Chowbent Unitarian Chapel.

The bi-centennial of the Old Meeting Chapel, Ilminster, was observed June 19th and 22nd by services and a public meeting.

The Tercentennial of the landing of the Pilgrim Fathers will be celebrated in America in September, 1920.

At the close of the Session of Manchester College, Oxford, an Old Students' Association was established with thirty members.

Mr. Bertram Martin Wilson, of Birmingham, son of the late Rev. Alfred Wilson (Unitarian) is now in the list of Wranglers of Cambridge University, in Mathematical Tripos, Part 2.

The London University Lay Preachers' Union held a Garden Conference at Leytonstone, June 21st.

The sum of £1,000 has been left by the late Mr. James Hamilton, of Temple Patrick, in trust for the congregations of Templepatrick, Antrim, Ballyclare and Crumlin, also £250 to the Orphan Society.

The Annual Musical Festival of the Unitarian congregations of Cardiganshire was held at Lampeter on June 18th in a large Congregational Chapel lent for the occasion.

On June 26th, the Coventry Congregation (Unitarian) gave a Welcome Home to their men who had been demobilised from War Service.

The Unitarian Historical Society held a meeting in the Memorial Hall, Manchester, July 2nd, when Rev. E. D. Priestley Evans read a paper on the Early History of the Bury Chapel.

The Valedictory Service to the retiring student of the Unitarian Home Missionary College, held in Cross Street Chapel, Manchester, July 3rd, was conducted by Rev. C. J. Street, M.A., LL.B., who delivered an inspiring address.

The Annual Meeting of the Missionary Conference was held in the Memorial Hall, Manchester, July 3rd, with a larger attendance of ministers than usual, with Mr. H. G. Chancellor as President. There were discussions on the Van Mission, and on a paper by Rev. D. W. Robson, on "Have our Churches a Message for To-day?"

The Ministerial Fellowship had its 20th Annual Meeting in the Memorial Hall, Manchester, July 2nd. There is a membership of 242 ministers. The more adequate remuneration of ministerial work was considered and a sub-committee of inquiry appointed.

The National Conference of Unitarian Churches will be held in Leeds in April, 1920. Rev. C. M. Wright, M.A., of Liverpool, has been appointed Conference Secretary in succession to Rev. James Harwood, B.A., resigned through ill-health.

At United Services of Thanksgiving at Denton and Failsworth, the Unitarian minister in each case delivered the address.

The N. Cheshire Unitarian Sunday School Union had its Annual Picnic at Glossop, July 5th, with about a hundred teachers and friends finishing with an enjoyable ramble.

Unity Church, Sheffield, realised £640 towards clearing off a debt of £800, by its Peace Bazaar, July 3rd and 5th.

Rev. E. T. Russell, of Glasgow, has been knocked down by a motor cycle, his leg being broken and left arm severely injured. He is in the Edinburgh Infirmary doing as well as possible.

The Annual Meeting of the Provincial Assembly of Unitarian Ministers and Congregations of Lancashire and Cheshire was held at Warrington, June 25th. Rev. Dr. S. A. Mellor preached a forceful sermon, and Rev. Louis Cornish, secretary American Unitarian Association was one of the speakers.

Padiham Unitarian Church has increased the salary of its minister £30 a year.

MINISTERIAL CHANGES: Rev. J. Morley Mills has accepted appointment to Newchurch, and resigned at Failsworth; Rev. Charles Roper, B.A., West Kirby, has accepted appointment to the Unitarian Chapel, Gateacre; Rev. A. H. Biggs, M.A., late of Ilford, has accepted a six months' appointment to the Highgate Unitarian Church; Rev. B. C. Constable has concluded his ministry at South Shore, Blackpool; Rev. A. Thornhill, of Gorton, has accepted an invitation to be minister of the Unitarian Church at Auckland, New Zealand; Rev. Ben Davies has been publicly inducted to the ministry at Moss Side, Manchester, June 30th;

DEATHS: Mr. Richard Welford, Newcastle-on-Tyne, June 20th, 83; Mrs. W. Notcutt Green, Golders Green, London, June 20th, 94; Mrs. James Beard, formerly of Manchester, at Llandudno, June 27th; Rev. T. P. Spedding, suddenly, at Mansfield, June 28th, 54; Rt. Hon. Sir J. T. Brunner, Bt., Chertsey, July 1st, 77; Dr. G. Bonet-Maury, Paris, author of "Early Sources of English Unitarian Christianity," June 20th, 77; Mr. Holbrook Gaskell, Frodsham, July 2nd, 72; Miss Scorah, Mexborough, July 7th.

True Humanity.

When once the din of war's begun,
That heroes so delight in,
Armies are conquered, cities won,
By bloodshed and brave fighting.
The trumpet sounds! the columns march;
Friends from dear friends are sunder'd;
Prepared is the triumphal arch,
And the fallen foe are plunder'd.

All this I own deserves a name,
And truly in the roll of fame,
Portrays a marking feature:
Yet give me bravery from the heart
From self diverted, and apart,
Exceeding mortal nature.
That rushes through devouring waves,
And, like a guardian angel, saves
A sinking fellow creature.

—DIBDIN.

AUGUST.

By Rev. WILLIAM C. HALL, M.A.

Gaius Octavius, after the strife which followed the assassination of Julius Caesar, was in January 27 B.C. awarded the civic crown, in token that he had saved his fellow-citizens and restored the state, and given the title of Augustus (i.e. venerable)—which title, although peculiarly his, was formally adopted by all succeeding emperors. This title was also given in his honour, by himself, to the sixth month of the Roman calendar. Augustus chose this month in preference to September, in which he was born, because it was his "lucky" month. "In it he had been admitted to the consulate, had thrice celebrated a triumph, had received the allegiance of the soldiers stationed on the Janiculum, had concluded the civil wars, and had subdued Egypt." Further, it was the month which followed that named after Julius Caesar.

But Augustus was not satisfied that the month should bear his name; it must be dignified with as many days as that of his predecessor. So he made it a month of 31 days by taking a day from February. Thus was the arrangement of the calendar by Julius Caesar upset, and thus it came about that instead of a simple rule for the days of the months we all have had to learn the rigmarole of "Thirty-days hath September." February last of the months of the Roman system, and probably least beloved of months, seems to have been the fair sport of calendar reformers.

Our Saxon ancestors, called August "Arnmonat" (harvest month), or, more rightly, "Barnmoneth," "intending thereby the then filling of their barns with corn."

Abraham Lincoln's Religion.

A STORY of Abraham Lincoln, which has more than once been quoted in "The Christian Life," was repeated in part by Dr. Fort Newton in the course of a recent sermon at the City Temple. It will bear still another repetition. Here is the popular preacher's version: "Carpenter, the artist who painted his portrait in the White House, asked him about his religion, and Lincoln replied: 'I have never joined any Church, but when any Church will inscribe over its altar, as its sole qualification for membership, the words of the Saviour: 'Thou shalt love the Lord thy God with all thy heart and with all thy soul, and thy neighbour as thyself,' that Church will I join with all my heart and all my soul.' All Churches inscribe these words over their altars, but they inscribe so many other things that the gem is lost in the setting—and, alas, the other things are too often regarded as equally important. Lincoln asked that all else be erased save love of God and love of man—and some day the Church will be wise enough to do it. When she does so she will be following her Master, and men like Lincoln will not be kept out by dogmas and rites which they cannot honestly accept."

Let us repeat, too, what must be familiar to most readers, that Lincoln actually did find a church which had inscribed over its portals "Love to God and Love to Man" as the sole condition of membership. It was the church whose pastor was the Unitarian preacher William Henry Channing, whom Lincoln, on becoming the sixteenth President of the United States, appointed Chaplain to Congress, and whose ministry in Washington the President himself attended. We can hardly credit the City Temple preacher with ignorance of this fact; but he does not mention it in his discourse on "The Religion of Abraham Lincoln" printed in "Christian World Pulpit." Perhaps it would not have been palatable to his hearers. —The Christian Life.

AS the "Church of the Living God" is a progressive church, a church with its eyes towards the sun rising on a new world, it must sympathise with every social and political movement for the uplifting of our fellow men. If our religion, as we say, has its source in the love of the Father, it must permeate human society. The "Church of the Living God" must, therefore, be in the forefront protecting the weak and applying the merciful and loving spirit to the problems of the day. Let us not forget that it is expected of the members of the "Church of the Living God" to love their fellow man, not alone in prayer and psalm and sermon, but in buying and selling, in judging him, in forgiving and inspiring him, in assisting him from hour to hour in the great battle of life. Be a Jesus Christ, in your own little way, to someone weaker than yourself. Let someone see the face of God in your own, as did the children of Israel in that of Moses.

He Obeyed the Call.

THE world greatly needs MEN, and especially young men. The cause of true religion suffers through a scarcity of brave and zealous men, and through lack of enthusiastic young men. The call of God sounds in the ears of humanity, and alas, but few listen to it. Do you hear the call? WILL YOU ANSWER IT?

I knew a youth once who did answer. When I first met him it was at a Good Friday meeting many years ago. He was only about 16 years of age, and was then a shorthand reporter for a local newspaper. But he felt the call to what he thought to be something higher, so he said to me:

"I intend to be a Minister." His eyes were aglow when he said it.

"Yes, I shall prepare for admission to the college and go in training for the ministry."

There was the ring of earnest resolve in his voice. He seriously meant it, as was proved two years later when he was admitted into the college.

He passed through his course of training, and became minister of a church in a busy Lancashire town which had a large and thriving Sunday School. The young people soon learned to love him, and he was beloved of the elders too. For eleven years he laboured amongst them. But the call came to him to become a Missionary. He was invited to organise open-air mission preaching, so he resigned his church to take up work in a larger parish, the whole United Kingdom. His answer to the call was to go out into the highways in the towns and villages of the land, and there in all sorts of open spaces to declare the Gospel. More than that, he enlisted the help of many other preachers to go and do likewise, and they did it, and thousands who heard the message were astonished and delighted with what they heard; their hearts were stirred and lifted; great hopes were revealed to them and they rejoiced within themselves at the good news. The work had spread into all parts of the land. It had awakened discussion and healthy controversy in many a district. Here and there new churches were founded because of it; and the genial cheerful spirit of that courageous and earnest man kept the movement going; he was the inspiration of it; and it seemed as if this new propaganda was going to develop into a much greater thing, and then, alas, the war came and upset all sorts of plans, and brought this missionary movement to an untimely end.

And yet our hero heard the call, and he answered again: "Here am I, send me!" Very soon there were military camps dotted over the land. Men of all sorts were gathered in them as soldier recruits. Here was a new field for missionary endeavour. Thus it was that this zealous apostle became a missionary to the men in the camps. Where evil temptations abounded he met the young men and talked to them. Young men removed for the first time in their lives away from home influences, separated from their Sunday Schools, thrown now into all sorts of loose and vulgar company, were in need of a good friend, and of many good friends, to encourage them to keep straight, to live clean and wholesome lives; and our apostle became a good friend to many who have cause to be grateful for what he did for them.

Month after month he did this work in various parts of the country, and year after year during the war he persisted in it; and many men were thankful for his words, his genial and cheery counsel, his noble message of truth and love.

And when the war came to an end, again he thought of the Open-air Mission, and of its possible revival. He was taking steps to renew that movement and to re-enlist the company of preachers. In the meantime he received a call to become the resident minister of a church, intending also to secure the means of resuscitating the open-air work. He planned to attend a conference of preachers to introduce this effort for their earnest consideration. A few days before that conference met, he suddenly fell ill, and died in a few minutes. The sad news spread throughout the country, and his friends everywhere became stricken dumb with the awful news. Fallen in the very prime of his powers! Taken by Death just when the hopes of many hearts and of many homes centred in him! The whole town into which he had so recently entered upon a new ministry was shocked at this calamity. In so short a time he had won the respect of all sects and parties, and the whole community was plunged in sorrow and filled with touching sympathy with the bereaved widow and son.

Such is a fragment of the story of Thomas Perkins Spedding, Unitarian Minister and Missioner. The call came to him again, and he has answered it, and gone where the Heavenly Father has doubtless already found him noble work to do. Men like him pass away, and who is there to fill their places? The truth needs to be proclaimed, the message to be declared, the good news to be spread abroad. Where are the young men who will answer the call? Are there but very few willing to answer it? Shall our colleges be idle for lack of young men obedient to the heavenly vision. The call comes to many. Will they not answer it?

UNITARIAN Christianity affirms the Fatherhood of God, to the exclusion of all dogmas which limit his goodness, or clothe him in the robes of a ruthless judge.

Unitarian Christianity affirms the Love of God to all his children, to the exclusion of all dogmas which shadow that love with a cruel hatred or vengeance.

Central Postal Mission & Unitarian Workers' Union.

President: Miss Tagart. Treasurer: Miss Ethel C. Lake.
Hon. Secretary: Miss Florence Hill.

FOREIGN MISSION WORK.

OUR Annual Report for 1918 is by now in the hands of all the members but I should like to interest a wider circle of friends in some of the activities of the Postal Mission; and notably the foreign work. For years past letters have come from every quarter of the globe, many from men and women in isolated positions cut off from communion with those in sympathy with their highest religious aspirations, to whom tracts and sermons and books of devotion and occasional letters have come as a precious link with England, and English thought and life. In certain cases they have themselves been kindled to undertake Missionary work. Mr. G. W. Shepway for years and years has toiled on in China alone and almost unaided, sometimes co-operating with orthodox missions, but always with the primary aim of introducing Unitarian and Liberal Christian thought. He has done much not only by personal influence and educative talks, but by translating works by Armstrong and others into Chinese. In India the Theistic Societies welcome much of our literature, particularly that of a devotional and moral character, and gladly use it in their various meetings, whilst in Africa, missionaries, and other educated people —white and black—are most eager for the definitely Christian and doctrinal tracts. Many of them say frankly that the Unitarian form of Christianity is far better adapted to the uneducated blacks, because it is so simple, and also appeals to those who have come under Mohammedan influence. On the West Coast of Africa where the seed has been scattered for more than twenty years there seems a probability of some permanent religious influence being exerted. We have urgent appeals from the more educated natives to send out missionaries, and they are themselves taking the matter in hand, and in some instances are translating tracts into the dialects, preaching and writing sermons and simple leaflets. In Lagos a young man, a Government employee, brought up in the Church of England, has become an ardent Unitarian. He has opened a hall where he holds religious services on Sundays, and other meetings during the week, and is distributing over a wide area the tracts and leaflets he writes. In several places an effort is being made to form a Unitarian Church and to erect buildings. Applications for literature come from many remote islands in the West Indies, whilst in Jamaica a very promising cause is being fostered in Kingston by the devoted efforts of a Jamaican, a talented and high-minded minister, the Reverend Ethelred Brown.

There seems a great lack of Unitarian literature in Australia, and what we send out there is much valued and is read and passed on to others. Only a few weeks ago a letter came from a correspondent:—"I gladly accept your offer of Unitarian literature; it is not procurable here. The little I have I distribute amongst a few friends. You will perhaps be surprised to hear that we have no Unitarian Church in Western Australia. Why this is so I do not know." This question which is often put to us in various forms, gives rise to serious thoughts: Why are not our missionary efforts on a larger scale? If we are fully convinced of the abiding importance of these great religious truths, why not hasten to share them with all the world!

Unitarian Christianity.

The Fatherhood of Man—the Brotherhood of Man—
The Leadership of Jesus—Faith, Hope and Love—
The Progress of Mankind onward and upward for ever.

OUR WORSHIP.

In the love of the truth, and in the spirit of Jesus Christ, we unite for the worship of God and the service of man.

He hath shewed thee, O man what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?—Micah vi., 8.

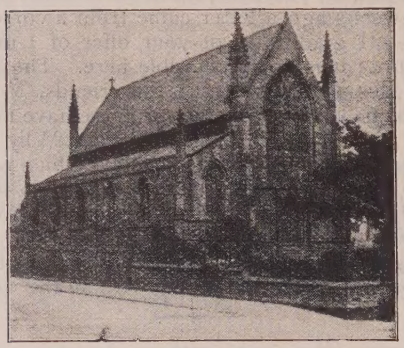
OUR UNITARIAN FAITH.

Charles W. Eliot, ex-President of Harvard University, said: I have never seen any persons who met anxiety, pain, sorrow, or death more calmly, more bravely, or with more resignation or more serenity than the Unitarians. The Unitarian faith is dear to me because I was born into it, and educated in it; and because I have found it to be in my own personal experience, and in my observation of others, the most cheerful faith in the world in times of ease and prosperity and the surest reliance of any faith in the world in times of trial and adversity. If I am thankful for anything in this world, as I often am for the many privileges of my lot, I am thankful I was born into and have always lived in the simple fundamental convictions of our Unitarian faith. To propagate that faith is, to my thinking, a holy thing, a sacred duty.

Unitarian Christianity affirms the Speaking of God to man to be as real to-day as in any past century, to the exclusion of all dogmas which would confine his living speech to any Book or Church.

Unitarian Christianity affirms the sacred authority of the human Reason and Conscience, to the exclusion of all dogmas which would submit them to the dictation of a creed or of a priest.

Huddersfield Unitarian Church.



The birth of Unitarianism in Huddersfield can be traced back to the year 1846, when a small but influential body instituted meetings in a little meeting room in New North-road under the ministry of George Heaps Stanley, who received in payment the sum of sixty pounds a year. The progress of the movement led to the removal of the society to the "Hall of Science" during the following year. The present Church was erected in 1854, during the ministry of the Rev. J. K. Montgomery who continued to serve until 1859. The wording of the appeal issued to obtain building funds faithfully describes the style of building erected—"a graceful yet simple Gothic building seating about three hundred persons. The Church was erected at a cost of about £2,000, the foundation of the fund being money transferred from an abandoned building scheme at Torquay. The first service was held in December at which Dr. Martineau preached.

For a number of years the small band of workers who gathered in their new church in Fitzwilliam-street apear to have many adverse conditions. Many of the wealthy supporters of former years having left the town their financial burdens crippled their efforts. During the long ministry of the Rev. John Thomas, M.A. (1862-1884) some progress was made. The Philharmonic Society was formed and the Church became the musical centre of the town. At the end of the above ministry the Church appears to have been closed for a short time, but was re-opened in 1886 under the Ministry of the Rev. H. Rawlings, M.A., who continued until 1891. The Church appears to have settled into a more healthy state during the Ministry of the Rev. Ramsden Balmforth (1894-1897). During these four years there were signs of marked progress. The social character changed as befitting a fast growing industrial town and the Church began to make its presence felt in the life of the community.

Ill health brought this ministry to a close, and Ramsden Balmforth, compelled to leave this country, entered upon the ministry of our Church at Cape Town, where he still continues a faithful ministry. His brother, Owen Balmforth, J.P., present Secretary of Education, and a former Mayor of Huddersfield, still remains with us, the leading layman of our church and one of the town's most prominent citizens. The Rev. W. Mellor, father of our able Liverpool minister, carried on the work for the next eight years (1898-1906). The memorial tablet erected in the Church by relatives and friends in 1913, is a lasting testimony to the nobleness of his life and the faithfulness of his ministry.

To those who now worship at our Church the living records of history go back to the seven happy years (1907-1914), of Dr. Edgar Thackray's ministry. With quiet patience and scholarly wisdom, assisted by his able wife, he laid the sure foundations of our present community. His work amongst young and old alike was such that will have a lasting effect and in future years it will be recognised that to him belongs the honour of establishing modern Unitarianism in Huddersfield. His removal to a larger sphere of service in Manchester was accepted with widespread regret.

During the latter period of the war our Church like all others passed through difficult times. The Rev. Robert Dickson maintained the work during this period (1915-1918), but relinquished the charge during the early part of the present year to devote his energies to work of national importance. At no time in our church history have any sensational events happened. Its history is one of faithful struggle, of slow but sure progress on behalf of the principles for which Unitarianism exists. Always occupying an isolated position in the religious life of the community the Huddersfield Church has produced many men and women of sterling character who have taken honourable places in the town's life and development thereby witnessing to the glory of the true liberal religious faith. Church records bear testimony to more than one faithful ministry and the pulpit has been honoured and inspired by several leaders of our cause, namely, Martineau, Channing, Page Hopps, Stopford Brooke, Dr. Carpenter.

With the close of the war and the beginning of a new ministry a fresh page is opened in our Church history. There is ample evidence that "the best is yet to be" and that in the coming days our church will stand as a beacon light in a district which is fast becoming an important centre of England's industrial north.

Rev. Leonard John Hines.

The Rev. Leonard John Hines entered upon his ministry at Fitzwilliam-street Unitarian Church, Huddersfield, at the end of March, after a period of war service as Lieutenant in the Royal Naval Reserve. Brought up in a Methodist home in the

Midlands he commenced preaching at an early age. Entered the Congregational ministry in 1911, where he has held three pastorates at Nuneaton, Burnley and Highgate (London) respectively. During his ministry in Lancashire he was led to seek entry to the Ministry of our Church, and was accepted by the Advisory Committee of that County. War Service delayed his entry into the active ministry of our churches, and hence his induction into the ministry at Huddersfield is his first Unitarian charge. In August last he married the youngest daughter of the Rev. A. G. Bracher, Congregational Minister at Woolwich. Since taking up his duties at Huddersfield there have been marked signs of progress in the affairs of the Church. Congregations have greatly improved, old families have returned and new faces appear each week in our midst. Already there are signs that his ministry will maintain the highest traditions of our Unitarian Faith.

For the Children.

By Rev. H. FISHER SHORT.

"THANK YOU!"

"Thank you! for the world so sweet;
Thank you! for the things we eat;
Thank you! for the birds that sing;
Thank you, God, for everything!"

My dear Little Friends,—

There, I've done it! I've given away the show with both hands! You don't know what I mean? Why, I've let out the "reason" and the answer to the riddle like letting two cats out of one bag. But, of course, you remember. We were talking about boys and girls who are not as happy as kings, though the jolly old world is crammed with a number of jolly always-new things. And now you know why, don't you? It's just because they so often forget to remember to say "Thank you!" And they forget to be thankful because they do not FEEL grateful. A poor, demented old king once piteously cried, "How sharper than a serpent's tooth it is to have a thankless child." Poor old soul! But he was thinking of himself more than of his daughter.

Now, you are sons and daughters of the King of all kings; but, however thankless you might be, He would never talk like that, nor could He feel like that. If you were thankless, He would think of you and how much happier you yould be were your hearts warm with joyous gratitude. People make a tremendous mistake when they imagine our Heavenly Father wants us to be thankful just to please Him. No, it is all the other way. When you come to think of it, it is when we are most grateful that we have the loveliest, jolliest feeling inside. And because God knows that, it is for our own sakes that he wants us to be filled and thrilled with the sense of gratitude.

And what a lot of things there are to be thankful for! There's the world so sweet. If I were to fill every page of this magazine telling you of the great delights this sweet world offers, at the end, I should be but at the beginning of the entrancing tale. Then, there are the things we eat —the puddings, and pies and cakes, the sweets and fruits, and all the other delicious things that make our mouths water to think of. And there are the birds that sing — our wee feathered brothers whose short but merry lives so often put our longer lives to shame. Surely, surely, the world is so full of a number of things, I'm sure we should all be as happy as kings. It is just brimming with beauty and music and laughter and love —"an endless fountain of immortal drink"—because it is filled with the great loving Presence. "Thank you, God, for everything!" Let that be your song of praise, morning, noon and night, and you shall not envy the pomp of emperors nor covet the wealth of multi-millionaires.

" FRIENDS, whatever else we do, let us have a Unitarian paper in every Unitarian home. Let that be one of our mottoes. A good paper is a wonderful power. And it is power we most of us lack—power to be better Unitarians ourselves; power to keep alive in our homes the rich inheritance of this religion; and power to make this much-needed faith of ours better known to those many inquiring people now-a-days who so often are both astonished and grateful when they find in our faith—what they have been seeking—a religion which is neither afraid to reason nor ashamed to worship."—Rev. J. J. WRIGHT, F.R.S.L.

NO EVIDENCE THAT JESUS WAS GOD.

THOSE about Jesus did not know anything about his being God during his life. And it is evident it was so. It does not depend on a few texts; the whole account of how those about him regarded him and treated him, shows it. You find his own family thinking him "beside himself," even for setting himself up as the Messiah; and they go out "to lay hold on him" (Mark iii., 21). Evidently, the disciples had no idea of his being God, or Judas could never have betrayed him, nor Peter denied him, nor the rest forsaken him. Evidently the Jews had not, or they never could have crucified him. —Rev. Brooke Herford, D.D.

Unitarian Christianity affirms the accessibility of the Father to the children's Prayer, to the exclusion of all dogmas which teach that God will only heed our prayer if wrapt in sacraments, or if addressed to him through Christ.

Unitarian Christianity affirms the pure Humanity of Jesus, to the exclusion of all dogmas which shut him out from perfect brotherhood with us, or endow him with a nature which places him outside our sorrows and temptations.

Unitarianism, a Free and Catholic Faith.

THERE are some Unitarians who call themselves Free Catholics and who object to the name "Unitarian." They have visions of a "Catholic" Church in which people of different beliefs may meet and worship on common ground. They feel that their use of the name "Unitarian" will keep them from having fellowship with orthodox Christians, and so in order to make such fellowship possible they give up the name altogether and lose their identity.

But in doing so they put themselves into bondage. They are no longer "free" to call themselves by their true name. Nor are they "Catholic" in its literal and inclusive sense, for they exclude the pure Theist who has no Christology, and they denounce the very idea of a "Unitarian Church."

Can it be said that their conception of such a "Catholic" Church is practicable? Surely people who differ in theology—we may be told—can unite in worship. In worship of what? If they differ in their notions of the Deity how can they be worshipping the same God,—and how can they worship in the same way, with the same thoughts, ideas, feelings, and aspirations? People who do not believe in the orthodox God cannot comfortably unite in prayers which express and imply the popular orthodox conceptions. They cannot even join conscientiously in singing orthodox hymns, expressing ideas which they reject. If the worshippers in such a mixed assembly are worshipping with different thoughts and ideas, with different feelings and aspirations, where is the spiritual unity?

The desire for unity of people of various religious beliefs is a good one. But they can only have real unity on points of common agreement. If these can be definitely stated and adhered to, without the introduction of matters of difference such unity is then a possibility. But there is always the "if," and in this case it is a very considerable "if." The sincerely earnest orthodox preacher cannot possibly say much about God and Christ without the use of expressions which plainly convey ideas of atoning sacrifice, substitutionary suffering, and mediatorial communion.

Is such an impracticable dream of Catholic unity worth the great sacrifice of our own identity and the sinking of the characteristic principles of our faith? Surely not. If any religious principles are deserving of loyal and open support certainly those are which are distinctly Unitarian. There cannot be any religion without a theology, and the theology upon which the religion rests is too important a matter to be hidden or kept away in the background. The doctrinal conceptions held, constitute the light that gives clear vision to the religious spirit. The light should be made to shine so that it may be seen by all. And if in this case it is known as "Unitarian" then by all means let its true and distinctive name be declared as widely as possible.

There is very good reason for such loyalty. No religious faith is so FREE as the Unitarian Faith. It is untramelled by dogma. It is the faith of the open road. It is a faith based upon freedom to seek new light and to accept it; upon freedom to alter, improve upon, and re-adjust doctrinal statements to correspond to any larger vision that may come. This intellectual freedom, this spiritual liberty, is the first principle of Unitarianism. It is from that free exercise of private judgment and unfettered inquiry that the very possibility of all the other distinctive articles of this Faith have come. Without it no minority could have arrived at unpopular conclusions in opposition to the predominant orthodox majority. The heroic courage manifested by Unitarian pioneers in asserting those conclusions in the face of persecution and even the martyrdom of death, it would be cowardly in their present successors to shirk. No church is so free as the Unitarian Church to change its faith and its name when it can find something grander to take their place. Until such a discovery, it claims the freedom to hold firmly to its principles and doctrines, and to that name, which freedom has brought, and all of which have been purchased at the cost of generations of persecution, boycott and suffering.

Unitarianism is also the most "Catholic" religious Faith in Christendom. UNITY is its pivotal idea. It is not only the Unity of God in one Person—the heavenly Father as the sole legitimate Object of Worship, but the Unity of Mankind as all by nature of God's family, His children, designed for Brotherhood, as members one of another. In this Faith all mankind is ONE here and hereafter, now and always. All generations, past, present, and to come, are indissolubly related to and bound together in one destiny in the purposes of the Almighty. This solidarity of the whole race and all that it means on earth or elsewhere, is involved in this Faith. The whole body of humanity is one and the welfare of all its members depends upon the welfare of each. What God hath joined together no power can put asunder. All men belong to each other, and the permanent safety of all in this world and in any other will be secured only by the safety of each, so that not one shall be lost. There is no conception so Catholic as this. It is a Universal more vast and all-embracing than anything any orthodox "Catholic" Church has ever dreamed of. The so-called "Free Catholics" themselves dare not ask their adherents to unite on this doctrine. Their members are neither free enough nor sufficiently Catholic for that. For it means that none shall be excluded; that Christians and non-Christians of every race, creed and clime will ultimately be served alike in sharing the same destiny, but the

"Free Catholic" movement is confined to those who profess and call themselves Christians.

The name "Unitarian" therefore, standing for this undivided Unity of God, the Unity of Man, and the Unity of God with Man in the universal sense, is richer and grander in meaning than any other name. Jesus is the great Exemplar of the Faith which it denotes. He held himself free to reject old doctrines and to embrace and declare the higher truth: "It hath been said, Thou shalt love thy neighbour and hate thine enemy, but I say unto you, Love your enemies" (Matt. 5, 33-4; 43-4). He urged his followers to be free seekers after truth: "Seek and ye shall find; knock, and it shall be opened unto you" (Matt. 7, 7); he advocated that the truthseeker must not be held in bondage to old creeds that have become outgrown, for "no man putteth new wine into old wine-skins; else the new wine doth burst the wine-skins, . . . but new wine must be put into new wineskins" (Mark 2, 22); he declared that the light ought not to be hidden, but that it should be made to shine unto all (Matt. 5, 15-16), and asserted that the truth shall make men free (John 8, 32).

But he is not only the great Exemplar of Unitarian freedom, but of the great catholic doctrines of the Unitarian Faith. He declared the Unity of God: "Jesus answered, The first of all the commandments is, Hear, O Israel; the Lord our God is one Lord" (Mark 12, 29); and that this one God is the heavenly Father who is the only object of worship: "When ye pray, say, Our Father" (Luke 11, 2). "the true worshippers shall worship the Father" (John 4, 23); and that this heavenly Father has no favourites, but loves all alike, both those who are good and those who are evil, that friends and enemies are equally precious to Him, "for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and the unjust" (Matt. 5, 45).

Thus according to the teaching of Jesus not one is excluded from the Father's love; He is no respecter of persons; and it is His will that not one shall perish (Matt. 18, 14), that every prodigal shall be made to return through repentance to the Father's ways (Luke 15, 11-32), that the lost shall be restored (Matt. 18, 12; Luke 15, 4), and that all humanity is one, bound up in one destiny, for "inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me" (Matt. 25, 40). What can be more universal, more catholic than this? And this is Unitarian Christianity.

The Boy who Whittled the Stick.

There is an American phrase which describes a boy or man who is doing nothing in particular as "whittling the stick." Now just picture such a lad sitting on a fence; he has a piece of wood and a knife and he goes whittling on for hours, and when nothing is left of the stick, he gets another. Could we imagine anything more futile, just a sheer waste of time, energy and ability. He is not only doing something useless, but is quite indifferent to anything but "whittling a stick."

Could we have a more hopeless picture of a boy than that which this smart Yankee phrase conjures up before our minds? And it is an allegory of many people's lives, for many have no ambition beyond "having a good time." Now it does not matter how energetically one may whittle a stick it still remains stick-whittling. Nor does it matter how nicely he nicks the stick, or how artisitically he flourishes his knife, it is still sheer waste and useless effort. The boy produces nothing, contributes nothing to Society, learns nothing, in fact, the reverse is the case, he is steadily making for that state of things which means indifference to and detestation of all that we mean by a sharing of a common life—society.

Sitting on the fence has come to mean that type of hesitating ultra-cautious individual who cannot make up his mind which way he should go. So the advice to both those who sit on the fence, and who whittle the stick, is "Be something" and "Do something." Take sides for the good against the wrong, and seek to achieve some high end.

Some boys have loafed to purpose. Richard Jefferies, when a lad, was always "mooning around," so the village folk at Choate thought. But when he grew to be a man, and wrote about the sights and sounds of the country, he described the dancing of the summer midge, and the morning grass all wet with dew. People discovered he had "mooned around" to a purpose. Then Fabne the great naturalist, lay "watching the bees" in the long summer days of boyhood, and when he grew up he discovered how valuable those loafing days were. He could then write about bees, and all the insects he had watched and studied from his boyhood upwards. So neither Jefferies nor Fabne whittled "the stick"; they loafed, it is true, but loafed to a purpose.

Now we cannot serve a cause and "whittle the stick" at the same time. We must give ourselves to the cause we serve with a thorough-going spirit of devotion, and just as we do so we gain power, for our very loyalty reacts on us, enriching our life. Just think what this means, the more loyally we serve the supreme cause in the world,—the cause of Christ—the more our loyalty rewards us in that truest spiritual sense. But on the other hand, the more we "whittle the stick" the further we drift from that efficient service of God and man which we are called to give. So Paul's words "Fervent in spirit, serving the Lord" have been well rendered, "Serving the Lord with energetic spirit, not idly busy." So loyalty is a sound investment.

—C.S.

National Unitarian Temperance Association.

THE NEW PRESIDENT.

THE King is dead, long live the King! This does not refer to King George, but to the significance of the saying in that there is actually no break in the presidency of the State; and in this sense it applies to the annual election of the President of the N.U.T.A. Miss H. M. Johnson filled her year of office with distinction, and there was no want of appreciation of the retiring President when the annual meeting chose her successor. We congratulate the Association on having secured Sir John F. L. Brunner, Bart., as president for the year, and we are justified in looking forward with confident expectation to a very successful future for the Temperance cause in our denomination; that expectation is inspired by our knowledge of Sir John's experience and ability. He is the worthy son of a worthy father, inheriting many of his splendid qualities of mind and heart, has a large view of public duty, and an intimate acquaintance with the needs of the people of this country. He will not fail to realise how greatly temperance reform and activity may improve our social life if they are applied with the business discernment and directness that characterise him in other matters, and with the religious spirit that should animate the purposes of all true reformers. He is our Head for the time being, and we shall do well to follow his lead in loyal co-operation according to our opportunities. He has a firm grip upon the questions of the day, and from our recollection of his addresses when he occupied, as he did frequently, the Temperance platform, we are assured that he regards as not the least important the overthrow of the pernicious and destructive drinking customs and facilities that prevail. His Parliamentary experience will aid him, no doubt, in the direction of suggestive pronouncements when it is a question of National and Government action, and though he is not at present a member of the House of Commons, we hope the time is not far distant when his voice will again be heard in that assembly on behalf of such measures as Local Option, Prohibition, or State Control, or whatever will make it more difficult to do wrong and easier to do right.

In the meantime our chief concern, in the opinion of the writer, is with the rising generation, and there should be the closest co-operation between the Sunday School Association and the Temperance Association. There is a new president of the Sunday School Association in Mr. F. D. Bowles, J.P., C.C.; and we believe that if those two practical men were to confer together they could evolve between them a very practical propaganda, and possibly, notwithstanding that they are both busy men, they may be able to visit the various district associations and societies with the object of increasing the interest of Sunday Schools in the combination of effort that seems necessary to secure the safety of our young people amidst temptation, and promote such educational work in Sunday Schools and Bands of Hope as shall ensure an intelligent grasp of mind on the pressing problems of evil in the future citizens of the country. We do not mean, of course, that they fill the places of others whose duty it is to carry on, but such great influence as these two presidents possess will have a very inspiring effect upon the Forward Movement that is so much to be desired.

R.N.

What's the Matter.

DURING a ministry of twenty-five years in the Unitarian faith I have heard asked almost innumerable times the question, "What is the matter with the Unitarian churches? Why are they so small, numerically?" And I make but one answer: "Nothing is the matter with them theoretically, and to a large extent practically. The Unitarian faith is a sweet, wholesome, uplifting spiritual influence,—good for the young and for those who in the battle of life have "kept at eve the faith of dawn." I know of nothing so good to live by, and feel very sure that such faith is always at hand when most needed."

I have but one adverse criticism to make, not concerning the content of the Unitarian faith, but its administration. I put that criticism into two phrases: lack of attendance upon the services of public worship as conducted by our churches; lack of adequate hospitality. I feel very confident that could these two defects of administration be rectified, we should have much stronger and more influential Unitarian churches where they now exist; and also, that very few communities, beholding what such good Unitarian churches mean in a community, would be willing to go without such an uplifting and ennobling influence among them.

Attendance upon public worship! What makes a church, primarily? Its services. Were they well attended, all other activities in the parish would thrive, in accordance with the principle, Seek first essential and fundamental things, and all else will logically follow; but neglect church services, and the church necessarily declines, and except for the faithful few who do keep up the services, the church would soon disappear. If our people absent themselves from service, the non-Unitarian gets the idea that the Unitarian Faith lacks religion.

—Rev. A. W. Littlefield, U.S.A.

Dr. John Kelly Beard.

THE UNITARIAN EVANGELIST.

It seems unaccountable that the lives of the fathers of the Unitarian Christian interpretation of the Gospel should by the present generation be almost forgotten.

To any inquirer who will look through the periodical literature of the Unitarians of fifty years ago, there will appear much which we cannot wisely allow to pass into oblivion.

My first acquaintance of Dr. Beard was in Cassell's "Popular Educator," the first number of which contained lessons in English and Latin by Dr. Beard. My first interview was on the occasion of my visit to Manchester for the entrance examination of students for the Unitarian Home Missionary Board.

I feel now that during his life he was not really understood. The wide range of his aim and his untiring faith in the Unitarian alternative to the popular theology made it impossible for him to be satisfied with the easy going remark that the traditional activity of the mis-called English Presbyterians would secure all that the Unitarian movement would hope to accomplish.

In many respects the aims of John Pounds, of Portsmouth, and John Relly Beard, also of Portsmouth, were the same. The elevation of the people, each in his own way.

I call to mind a man who at one of the numerous social meetings in Strangeways Unitarian Schoolroom, Manchester, with the doctor in the chair, a S. S. teacher in a blunt and hearty Lancashire style, told how he had been taken in hand by the doctor when a rough lad in the Greengate of Salford, when no one else had given him any attention, and had reason to regard his minister as having made him a better man than he would otherwise have been.

It was a common experience fifty years ago to meet men in Manchester and district, who, though not connected with Unitarian societies, yet acknowledged their debt to the Doctor for in some way giving them encouragement for intellectual and moral improvement.

I am not sure that a complete list of the Doctor's works exists though before it is too late there should be a collection made and deposited in a library of all his works.

Dr. Beard was an out-and-out Unitarian. If the word could be used without thinking of its usual misapplication we might term him an Evangelist. It is his interest in the common, that is, working people I am especially concerned to notice One Saturday night I was in a crowded street in Carlisle, and noticed the men and women, most of them probably immigrants. It occurred to me to wish that we could make our interpretation of the Gospel so that such people could accept the privilege. —Henry Williamson, Dundee.

Post Card Propaganda,

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UNITARIANS UNITE in the love of truth, in the spirit of Jesus Christ, for the worship of God and the service of man.

Unitarianism stands for belief in:

(1) THE UNITY OF GOD in ONE Person, the Universal Father, who is the sole Creator, and the only object of divine worship—and therefore not a Trinity.

(2) THE UNITY of MAN, all men being members one of another, dependent on each other, in each other's keeping, made to be ONE HUMANITY, and designed for universal brotherhood.

(3) THE UNITY OF MAN WITH GOD in one divine nature, man being the child of God, a partaker of the divine spirit, made to become perfect as God is perfect, and is essentially good and not naturally evil.

(4) THE UNITY OF LIFE here and hereafter, in one continued discipline, education and progress upward and onward for ever, man being immortal as God is immortal, and destined for the perfect life.

(5) THE UNITY OF SALVATION in one grand destiny for all men, by character and conduct. God's love ultimately winning all souls into complete fellowship with himself, so that not one shall be lost.

(6) THE UNITY OF TRUTH: UNITARIANISM is based upon the exercise of reason and the free search after truth; it is not under bondage to any fixed creed, is always open to receive new light and to adjust its statements of doctrine to accord therewith; for all Truth is one.

(7) THE UNITY OF RELIGION in one religion of every nation under many forms of faith,—the seeking after God's Kingdom and His righteousness in all human affairs.

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